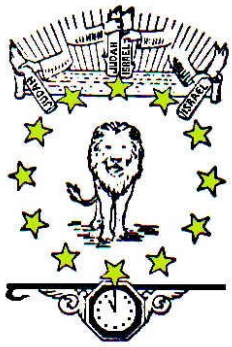

The Forty-Two Months.

And three and half days

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Introduction.

The subject of the 42 months of Rev. 11:2, along with the 3.5 days of verse 9 are some of the most intriguing and controverted subjects in Davidian history and community.

Much speculation has been told about it. Most of the guessing and speculation came from old timers who were on Mt Carmel and heard, second hand from either Florence Houteff or another person, who in his or her turn may have heard it from Florence or company. It is sure that her claim supports her agenda, theories and false teachings.

The fact that her missed fulfillment of her false prediction of the controverted period lead into a great disappointment, and a final knockout blow, is evidence to the weight she has given to this time period theory in the progress of her take over and propagation of her hopeless aspirations.

How to approach the subject then? Can we find any edge of the rope or any solid endeavor in the Rod or the Spirit of prophecy to tackle the subject directly or indirectly?

What do we learn from the Bible if we read in the light of what present truth believers have been blessed with?

We do not claim the subject has direct salvational mandate nor that it is a essential credo. We believe though that every avid learner present truth believer should be able and willing to study whatever prophecy the Lord has given us. No prophecy is there in vain and no study of the Bible has no further benefit to our spiritual life.

The Rod has indeed tackled the subject in many instances without. Nevertheless it would require a thorough and detailed investigation, as well as a wide knowledge and experience in the subject to be able to exegete a conclusion. In other words, statements on the subject are not as direct, as clear and as explicit for every to make it simple and easy for every beginning student to notice it.

Our thesis would pose the following questions: When does forty two months period of Revelation 11:2 end and begin? What is the relationship with the thousand two hundred and threescore days of verse 3 and the three days and an half of verse 9?

Are they all or any of them te same period or are they different period? When do they begin and when do they end? DO they apply to the past, to the future or to both? Do they have ony one application or multiple? Which one applies to the middle ages and which applies to the French revolution? What does the Bible, Spirit of Prophecy and the Rod say?

What is the relationship to the subject with the measurement of Rev. 11:1? How do we understand the measurement? Does the 42 months begin after the measurement or before it?

The forty-two months and the three and half days of Revelation 11.

Time frame

The period of the 42 months happens during the 6th trumpet or the second woe.

The latter begins sometimes before 1844 {T5: 78.4}, even before 538 AD {T5: 79.3}, but after the first advent {T5: 59.3} that is represented by the 5th trumpet, even after Jesus ascends to the heavenly sanctuary imitating the service causing the voice to be heard from the golden altar from the four horns in the heavenly sanctuary, from where the voice comes and continues till the end of probation {T5: 115.2} and {T5: 79.2}, when the 3rd woe when the 7th trumpet sounds.

The following quote in the Rod, “Accordingly, each prophetic event recorded between Revelation 9:14 and 11:14 must find its fulfillment in the period of the sixth trumpet -- between the first and the second woes. {T5: 79.2}”, shows that the event of Rev 11: 13 happens in the immediate prophetic hour before the event of v. 15 or the end of probation. That means that the “hour” mentioned in v. 13, being the “same hour”, or same prophetic period as the 3.5 days period of v.11. That hour of the earthquake of Rev 11: 13 is the period that marks the hour of the judgment and the beginning of the time of trouble, or the slaughter or the half hour of silence of Rev. Ch. 8:1. Consequently the 3.5 days period must belong to the same prophetic period of the slaughter of Ezekiel 9.

It also means that the 42 months period is a period where “shall they tread the holy city”, that is future to the time when the 6th trumpet begins to sound, that is after crucifixion, in the Christian period, the gentiles will be given forty-two months period to evacuate the kingdom “holy city”. According to Rev 11: 2, this period seems to begin when the events of v.1 are fulfilled, that is after the numbering of the temple, the altar and the worshippers therein. That means that, sometimes after the beginning of the investigative judgment in 1844, once the 144k are numbered, there is a period of 42 months when the gentiles will be given their last countdown to tread the holy city, after which the city will be delivered form the gentiles. After the period of 42 months the beginning of the numbering of the court will begin.

The measurement

Considering the above, since the 144 000 are measured during the slaughter and cannot be fully measured till it is fully accomplished, and since the 3.5 days period is not the half hour of silence period of the slaughter (Rev. 8:1), then we can conclude it is a period that follows the slaughter immediately belonging to its “same hour” or same prophetic period.

We can argue that the Rod says “It is not measured (investigated), because it represents those among whom there are no "bad" to be cast out; for they are gathered in after the cleansing of the heavenly temple (Dan. 8:14) -- after the judgment of the dead -- after the separation of "the bad" from among "the good" in the church, as illustrated by the parable of the net (Matt. 13:47, 48) They are those who by name, "My people" (Rev. 18:4), are called to come out of Babylon, and who, with no unclean among them (Isa. 52:1), come into the already purified and living church of God. (For more extensive treatment of the subject of the investigative judgment, see our Tract No. 3, The Harvest, third edition.) {T5: 110.3}.” Consequently, it is true that john is requested not to number them during that period because their numbering is not essential for cleansing the temple, purifying the church and establishing the kingdom and fulfilling the day of the gentiles. These brought in from among the gentiles will come already numbered by God before they join and their numbering is not part of the process of cleansing the temple and beginning the loud cry work. Yet, after the 42-month period they, i.e. the Great Multitude, will also be numbered, for they must be numbered by God and His angels before they join the tabernacle or the Davidic Kingdom/church. Not to mention that the great multitude cannot be measured by John or by a human. They are rather measured by God’s angels when the number is not yet revealed as it is the case of the 144,000. This is attested also in the Rod in the following references: "I saw," says the servant of the Lord, "...an angel with a writer's inkhorn by his side returned from the earth, and reported to Jesus that his work was done, and the saints were numbered and sealed." -- Early Writings, p. 279. Here is his second report, made at the completion of the sealing in the world -- the sealing of the second fruits, the great multitude. {TN1: 21.1}; “Question: "Why is the great multitude of Rev. 7:9 called innumerable, when Zech. 13:8 speaks of those who are to be saved as 1/3 part, which is a numberable part? Please explain."

Answer: Of the great multitude it is said, "No man can number" it, which does not, however, mean that God cannot number it. Likewise, it is with the hosts in Zech. 13:8. God has numbered them, although the exact number is not known to men as it is of the 144,000.” 1 SC 7:11

Now we may argue that if john has been revealed the number of the 144 000 by measuring them, how can he reveal to us the number of the inanimate objects, that is the temple and the altar, the number of the dead from Adam till the slaughter of Eze 9? The measurement of John here does not have to be in matter of specifying their numerical quantity but the time demarcated when the judgment of the dead will be over, and when their numbering process started and was accomplished. We know the time begins in 1844 and it ends with the slaughter of Ezekiel 9. So, when the temple and the altar will have been measured John, or the 144 000, will know it, for it shall be revealed unto them.

Notice that the events of Rev 11: 1-2 are all organized in chronological order. Beginning from 1844 John is ordered to rise and measure; first the temple (the dead from Adam to 1844), then the altar (the dead from 1844 to the Eze 9 purification), then the worshippers therein (the 144 000 living saints), then comes a period of no measurement where the court is left to the gentiles. But Which gentiles? The gentiles to whom the unnumbered court is left, after the 144 000 are numbered. These gentiles have their existence in the future after Eze 9. These same gentiles are given a period of 42 months to evacuate the kingdom. Since this period of non-measurement comes obviously after the measuring the worshipers therein, so must the gentiles come chronologically in that same order. It cannot then be addressing a period in the past but rather a period happening after the 144, 000 appear. Thence, the 42 months is a period to begin and end in the future, after the event of Ezkiel 9 is fulfilled.

That means that from the slaughter of Ezekiel chapter 9 is fulfilled, the gentiles are given an ultimatum of 42 months to evacuate the holy city, after which the kingdom will be established, Jerusalem no more trodden down when “the time of the Gentiles be fulfilled” {Luke 21:24}, and, after which another “numbering” may begin, since once they join the kingdom, the 144,000 will be able to gradually “number” them. Similarly, the day and hour of the Christ’s coming will be revealed to the 144,000. Moreover, when probation is over, and the plagues fall, the event of all numbering being ended will be known to all saints.

The French revolution

What does the Spirit of prophecy say?

We cannot say that the French revolution Bible burning was at the same prophetic hour as the slaughter, but we can rather say that about the Jacob's time of trouble. The French revolutionary government is not directly applicable to Sodom or Egypt because the word Egypt "denotes that it is holding God's people in slavery." and, "The name Sodom denotes that God's true people will have to be rescued from it as was Lot." The French revolutionary neopagan government of the late 18th century is not nor will be holding God's people, nor are the latter to be rescued from it. Moreover, Tr. 2: 48.1 states that "ancient Egypt -- "the south country" -- is symbolical of our present world in general, where "our Lord was crucified." toward which the grizzled horses are heading (Ibidem). Neither todays' Laodiceans nor the GC SDA leadership are heading toward the past French government. The latter cannot, per se, stand for our present world.

We cannot neither say the two witnesses have finished their testimony in 1793 with the dechristianization attempts and uprooting of catholic clergy on French territories. Sister White says that the two witnesses "continued their testimony throughout the entire period of 1260 years." {GC 267.2} That means they continued their testimony till 1798, that is more than 4 years after 1793, a period exceeding 3.5 years. The Rod provides a different explanation of Sodom and Egypt as the one given by White as "the atheism of the Pharaoh and the licentiousness of Sodom." {GC 269.3} When White describes the beast that ascendeth of the bottomless pit as the French "atheistical power", the Rod describes it differently as Christendom, showing that there are multiple interpretation of the text, and that sister White's application is a secondary, not a primary one.

> Sister White agrees that the French revolution was only the culmination of many years of prerevolutionary catholic persecution and banning of the Bible in France: "The war against the Bible, carried forward for so many centuries in France, culminated in the scenes of the Revolution." GC. 266 Thus the 3.4 days is not limited according to her to the period from 1793 to 1798 of French revolution, but rather extends to the whole period of papal persecution from 528 to 1798 known as the 1260 years of papal supremacy.

The Christendom Beast.

The beast that ascended out of the bottomless pit represents Christendom not atheism so it cannot represent those who burnt the Bible during the French revolution but can only represent a Christian religious system which is Babylon represented by either the papacy or the scarlet beast ridden by Babylon. Since the papacy does not represent Christendom in general and the only time where all Christendom in totality is fully mobilized against God's word and His remnant "killing" them (ceasing the Word spreading) fully and not only persecuting them, overcoming them, is not at the time of the papacy but rather future, when Babylon forms one world government uniting all Christians and their churches all over the world overcoming, for a short while, God's only remnant. This is the time of the scarlet beast, the beast that rises again from the bottomless pit after the millennium. Moreover, neither atheistic France nor the papacy did kill the two witnesses after they finished their testimony for it cannot be finished before Elijah comes and restores all things through the Shepherd's Rod message. Therefore, this prophecy cannot be fulfilled before 1929, even 1954, or even before all Laodiceans are warned about it, that is before the slaughter of Ezekiel 9.

The Bible during the French revolution.

The French revolution did not kill nor overcome God's word. There was an act of Bible burning and uprooting of catholic clergy, but never a total forbidding of teaching God's word. If there was any religious repression, religious freedom was reinstated after two, not three and a half, years in 1795. The act was local and did not prevent the reformation from remaining prosperous in the rest of Europe and worldwide.

The French revolution in history.

Religion and public life during the revolution

> "During the Revolution, the Church was stripped of its land and other properties, clerical privileges were eliminated, the Church was reorganized, the process of selecting upper clergy through election was instituted and the clergy became state employees, ties with Rome were severed, and the Church became secondary to—and reliant on—the secular state. The Church was split between those who gave their allegiance to the new Republic and those who refused to do so,…"

(RELIGION AND PUBLIC LIFE, Harvard Divinity School *Catholicism in France*)

The French Revolution and the Protestants

> "The Declaration of Human and Civil rights on 26th August 1789, granted" protestants "freedom of conscience and the Constitution in 1791, freedom of worship". (Musee Protestant *The French Revolution and the Protestants*)

> Some protestants individuals participated in revolution meetings. (Musee Protestant *The French Revolution and the Protestants*)

> "During the Reign of Terror, the Dechristianisation phenomenon – September 1793 to July 1794 – did not have a great effect on the Protestant community, even though worship was suspended almost everywhere. But it did mean most pastors temporarily stopped their activity. After Robespierre's death, on 9 Thermidor year II (27th July 1794), churches were re-opened and **freedom of worship proclaimed**." (Musee Protestant *The French Revolution and the Protestants*)

Religious Freedom

"*The wave of Dechristianisation passed across France in just a few months, between September 1793 and July 1794 (brumaire to germinal year II).*" (Musee Protestant *Dechristianisation during the reign of terror (1793-1794)*)

"The phenomenon of Dechristianisation was characterised, principally, by being short-lived, and also not a government organisation. The Public Safety Authority and the Convention were hostile to, at least suspicious of, the phenomenon.

The first closure of churches was in the provinces, under the aegis of Deputies (représentants en mission) or Surveillance Committees. But Paris was soon to follow suit.

Dechristianisation varied in intensity from one region to another. The campaign was two-fold. First, all institutionalised religions had to be eradicated and then a new civil Religion of Reason was established (Celebration of Reason : 10th November 1793).

Were Protestants affected by the Dechristianisation phenomenon ?

No Protestants belonged to the Parisian groups, or were great "dechristianisers".

On the other hand, some Reformed pastors, who were supporters of a rational and moral worship influenced by Enlightenment ideas, did not really fight against Dechristianisation.

Most pastors still active in 1793-1794 were made to stop their activity. The community then had to resort to private and family worship.

In a very few places, worship was maintained without interruption, notably in Sainte-Foy in the Gironde and Bergerac in the Dordogne.

It was also the case that worship was never interrupted in chapels of the Danish, Dutch and Swedish embassies.

Some areas also rebelled openly such as Drome and Ardèche.

Resignation of Pastors

Of the 215 pastors in 1793, 98 resigned, three-quarters in the South-East (almost as many as the number of Catholic priests).

Worship was suspended almost everywhere, but in most places only temporarily.

In the Gard *department,* the number of resignations was proportionate, with 57 pastors resigning. This appears to have been due to the hard-line Representative, Borie, who systematically forced Protestant ministers to resign.
Very few among those who resigned during Year II did so of their own free will. 90 of them are presumed to have been forced and never supported Reason worship. It should also be said that resignation did not mean relinquishing pastoral activities, christenings or weddings, which were often celebrated within the family as had been customary for the Huguenots for some time (Musee Protestant *Dechristianisation during the reign of terror (1793-1794)*)

"On 7th May 1794, Robespierre stopped Dechristianisation."… "Some pastors even considered aspects of revolutionary worship as part of their religious ideal."… "From 1795 churches were re-opened." (Musee Protestant *Dechristianisation during the reign of terror (1793-1794)*)

Worhisp and church meeting continued in Swedish and Danish embassies even during the reign of terror 1793-1794 (Musee Protestant *The Scandinavian embassies in Paris*)

"Following the fall of Robespierre, 9 Thermidor of year II (27th July 1794), religious life proceeded in an atmosphere of freedom and equality of worship." (Musee Protestant *The restoration of religious freedom*)

"Protestants were involved as events unfolded throughout the Revolution.

For the Protestants it was never about involvement because of their religion. It should be emphasised that the Edict of Toleration was only issued in 1787, and two years could not have erased more than a century of normally having to meet in secret, a clandestine life.

However, it should be noted that simply in terms of numbers, identifiably Protestant political representation at Assemblies grew with time." (Musee Protestant *Protestants in the various assemblies*)

Egypt and Sodom

The term Egypt and Sodom represents the World and the captivity God's people are to be delivered from. Such an act will not happen till the kingdom. France does not represent the world nor were God's people delivered consequent to the French revolution.

The tormenting period.

Rev 11: 10 says "these two prophets tormented them that dwelt on the earth."

The tormenting is echoing the 1st woe where the beast of Christendom came from. Rev 9:5 "And to them it was given that they should not kill them, but that they should be tormented five months: and their torment [was] as the torment of a scorpion, when he striketh a man. "

The Rod explains that tormenting period is from the crucifixion to the slaughter as indicated in the harvest chart (The Harvest Of Matt. 13 (davidiansda.org)) and from 2Tg 15:10 " Indeed, just as the Old and New Testament Scriptures, the "two witnesses," which are the "two olive trees," -- "two prophets" (Rev. 11:3, 10), -- were so great a torment to the wicked during the "forty and two months" (Rev. 11:2), just so the locusts became so great a torment by the preaching of the gospel that both the Jews and the Romans persecuted and killed as many of them as time allowed, thus fulfilling "the first woe." "{TN5: 65.2} … "But why should this period in which the locusts, the Christians, have power to torment men be limited to "five months"?" {T5: 74.2} …. "During the five figurative months, the "locusts" were commanded to torment those who had not the seal of God, but not to kill them. This command implies that after the expiration of this

period, the killing restriction will cease, and that from then on, the wicked will be killed rather than tormented only. At that time "the four angels" of Revelation 9:15 will have prepared themselves "for to slay the third part of men."" {T5: 74.4} .... the locusts were not to kill anybody, but only to torment those who had not the seal of God in their foreheads,... {2TG 27: 4}

" Indeed, just as the Old and New Testament Scriptures, the "two witnesses," which are the "two olive trees," -- "two prophets" (Rev. 11:3, 10), -- were so great a torment to the wicked during the "forty and two months" (Rev. 11:2), just so the locusts became so great a torment by the preaching of the gospel that both the Jews and the Romans persecuted and killed as many of them as time allowed, thus fulfilling "the first woe."" {TN5: 65.2}

When does it begin?

Since after the sight of "their dead bodies three days and an half," ... "they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.", then we understand that the tormenting ends with their death., which time the 3.5 days period beins.

If the tormenting period ends with the slaughter as explained in the section above, then we can conclude that the 3.5 days period begins with the slaughter of Ezekiel time, when the tormenting period is over. That is when Jacob's time of trouble begins.

When does it end?

The 42 months mentioned here is the symbolic period denoting the whole period of captivity of God's people till the time of the gentiles is fulfilled as mentioned in 2Tg 15: 9 "Seven times seven, forty-nine, determined the year of Jubilee, the liberation of the people and of the land, the type of the Kingdom complete. Besides any other significance, the forty-two months being only six sevens, it signifies that the holy city, Jerusalem, will not be "trodden down" all the way up to the time of the antitypical Jubilee, -- the Gentiles are to be driven out of it before the Mystery of God is finished, before the seventh angel begins to sound."

What concerns us in the Tr5:65.2 statement is that the term tormenting is the same for Rev 11 as applied to the locusts during the period of the five prophetic months in Rev. 9:5 as explained in tract 5. This period ends with the kingdom when the tormenting is substituted with the killing. Therefore, if tormenting ends with the kingdom, or with the slaughter of Eze 9 when the time of trouble begins and the two witnesses are dead bodies for 3.5 days, then neither the 42 months period, nor the 3.5 days period, and therefore cannot end in 1798. And since the finishing of the testimony

cannot happen before the Rod was fully published in 1954, then this period cannot be before 1929.

The 42-month period being a period that ends with the kingdom cannot have ended in the past, namely not in 1798. It must most plausibly represent the same 3.5 days prophetic period of literal 3.5 years beginning with the end of the slaughter Ezekiel 9 marking the beginning of Jacob's time of trouble for the 144,000 and ending with the establishment of the kingdom, and the outpouring of the Holy Spirit.

In sum, the 3.5 days period of Jacob's time of trouble begins with Ezekiel 9 event and ends with the arrival of the 144, 000 to the promised land and the establishment of the kingdom, when the time of the gentiles is fulfilled.

Literalism

The forty-two months period cannot be prophetic spanning a day for a year since we do not have 1260 of prophetic time to fit it. The immensity and the horrific aspect of the great time of trouble such as never was would never allow a period so long. The remnant would not survive it.

The 3.5 days cannot be literal 3.5 days as this period is too short for a time of trouble and for a journey from all over the world to the kingdom. It takes more than 3.5 days for the events leading to the trouble to be established, including the woman sitting on the heads, the beast uniting with the lfase prophet, the woman sitting on the beast, the Sunday law decree to be legalized, decreed and implemented worldwide. The day for a year makes much more sense.

Since the 42 months and the 3.5 days are one and the same period, the only way they could fit is if 42 months is literal and the 3.5 days applies the principle of a day for a year. Consequently, both represent a period a literal 3.5 years spanning from Ezekiel 9 purification to the arrival of the promised lad and the establishment of the Davidic kingdom.

The two times of trouble.

Just like in the 1260 years of the Middle Ages, during the 3.5 days JTOT period, the two witnesses have no church organization. In the 1260 years period they are clothed in sackcloth having not finished their

testimony yet, while in the 3.5 days period they are dead bodies and have finished their testimony. The 42 months and 3.5 days periods may be considered as one and the same, equating literally to 3.5 years period of time of trouble, beginning with Ezekiel 9 and ending with the establishing of the kingdom, when the 144 000 remnants reach the land of their fathers, the holy land.

Type and Antiype:

Why does the Rod {Tr. 5: 111.1} and SoP {GC88 266.2} apply the 42 months period at times to the Middle Ages? It is because it is “Besides any other significance” {2Tg 15.9}, or another application among other applications, or a secondary application. It is also reasonable to say that both periods are related; one being the type of the other antitype. They both denote a time of trouble; the first one being the longer one, lasting 3.5 prophetic years, or 1260 literal years, during which the saints are killed and overcome but God’s word not defeated, the two witnesses not killed nor overcome, and not having finished their testimony; the second one being the shorter one, lasting 3.5 literal years, where the saints cannot be killed but where the two witnesses are apparently defeated, the two witnesses killed and overcome, during that period and having finished their testimony. The primary application of the 3.5 days still must apply to the last days and the time of trouble is the most plausible application as explained in this article.

Table 1

Type	Antitype
1260 years medieval period in the past.	Future 3.5 years or 42 months
Begins in 538 AD	Begins with the slaughter of Ezekiel 9
Ends in 1798 AD	Ends with kingdom establishment
Two witnesses clothed in sackcloth	Two witnesses dead
Two witnesses not having finished their testimony yet	Two witnesses have finished their testimony
Long period of time of trouble where God's people are persecuted but not overcome	Short period of time of trouble where God's people appear silent and totally overcome feeling that God has forsook them.
The saints are being martyred	The 144 000 saints cannot be killed.
Persecuted by the non-descript beast of Daniel 7:25 and Leopardlike beast of Rev. 13: 5 with its one horn head representing Christendom	Persecuted by the scarlet beast ridden by the harlot Babylon representing Christendom
The non-descript beast representing Christendom "was slain, and his body destroyed, and given to the burning flame. {Daniel 7:11} at the end of probation. {SR2: 155.1}	Babylon representing Christendom is destroyed by the ten horns who "and burn her with fire." {Revelation 17: 16} at the end of probation. {SR2: 155.1}
The great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Matt. 24: 21,22	The time of trouble such as never was since there was a nation [even] to that same time Dan. 12:1
Babylon rules through the papacy sitting on many waters.	Babylon rules through the Babylonian confederacy sitting on the heads then on the scarlet beast.
Daniel 7:25; 12:11, 14; Revelation 11:3; 12:6; 13:5	Revelation 11: 2 (42 months); 11:9 (3.5 days) (maybe Dan. 12:11?);
Begins with papal supremacy	Begins with the slaughter of Ezekiel 9
Ends with the imprisonment of the pope	Ends with the establishment of the Davidic kingdom
Period of Torment them that dwell	Cease from tormenting or post the

on the earth	tormenting period
Period not connected with any earthquake	Period at the same hour with an earthquake (slaughter) Rev 11: 13
The two witnesses remove the sackcloth and continue their testimony at a faster more expanded scale.	The two witnesses resurrect from death and ascend unto heaven becoming glorified and uplifted during the loud cry period Rev. !!:12

The power of the Two Witnesses:

They have power to shut heaven and prevent rain just as Elijah did when he prayed, preventing the church under Jezebel from receiving the blessings of God when apostatizing against Him. They have also the power to have the plagues fall upon those who refuse their testimony all over Babylon.

Their dead bodies not in graves.

11:9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half and shall not suffer their dead bodies to be put in graves.

Their bodies shall not be put in graves during the 3.5 days because their agents, the 144, 000 remnants cannot be killed, and because Christendom believe and claim that they do have them alive among them, because they claim to be Christian purporting to teach the gospel biblical truths.

Conclusion

The three days and an half of Revelation 11:9 and the forty and two months of Revelation 11:2, seem to be one and same period, marking the period of Jacob's time of trouble or the Great time of trouble such as never was as described by Daniel in 12:1. This period has its beginning marked by the purification slaughter of Ezekiel 9 and its end marked by the 144, 000 arriving t the promised land, standing on Mt. Zion with the lamb, receiving the outpouring of the Spirit and the establishment of the kingdom when the time of the gentiles is fulfilled, and when the gentiles shall no more tread the holy city under foot as they due during the 42 months period when the court is left to the gentiles, unmeasured, to be tread under foot according to Revelation 11:2.

The 42 months should be literally 42 months or literal 3.5 years while we can apply te day for a year as a prophetic period for the 3.5 days

The thousand two hundred [and] threescore days of Revelation 11:3, when the two witnessed shall prophesy clothed in sackcloth signify the medieval papal supremacy when God's word was oppressed yet not yet dead nor overcome and killed as described in Revelation 11:7, as it is the case during the 3.5 days of Revelation 11:9.

The 42 months application by the Spirit of prophecy to the medieval papal supremacy to the middle ages cannot be a primary application for reasons explained above, such as the 42 months being a period that should begin after numbering the worshippers therein, or the 144, 000, in Rev. 11:2, that is after Ezekiel 9. It is also a period that must end with the establishment of the kingdom when the time of the gentiles is fulfilled, when they no more can tread the holy city.

The multiplicity of applications is attested by the Rod as "Besides any other significance" {2Tg 15.9}.

The 3.5 days application by the Spirit of prophecy to the French revolution or to the middle ages cannot be a primary application for reasons explained above. Many of the elements described in Rev. 11 cannot apply directly to the French revolution, such as the concept of Christendom that applies rather directly to the scarlet beast when ridden by Babylon. The concepts of Sodom and Egypt representing captivity and deliverance of the entirety of God's people cannot be fully illustrated by France and its revolution which can only carry a narrow application. No less important is the fact that the French revolution never killed nor fully overcome the spreading of the Bible worldwide. The limited persecution, which was

mostly directed toward the catholic clergy, was local and limited and did not last 3.5 years.

The tormenting period is described by the Rod as a period that begins with the deliverance of the locusts and ends with Ezekiel 9 as described in tract 3. The beginning of the 3,5 days period marks the end of the tormenting period and a transitional period between the tormenting and the killing as described in tract no. 5.

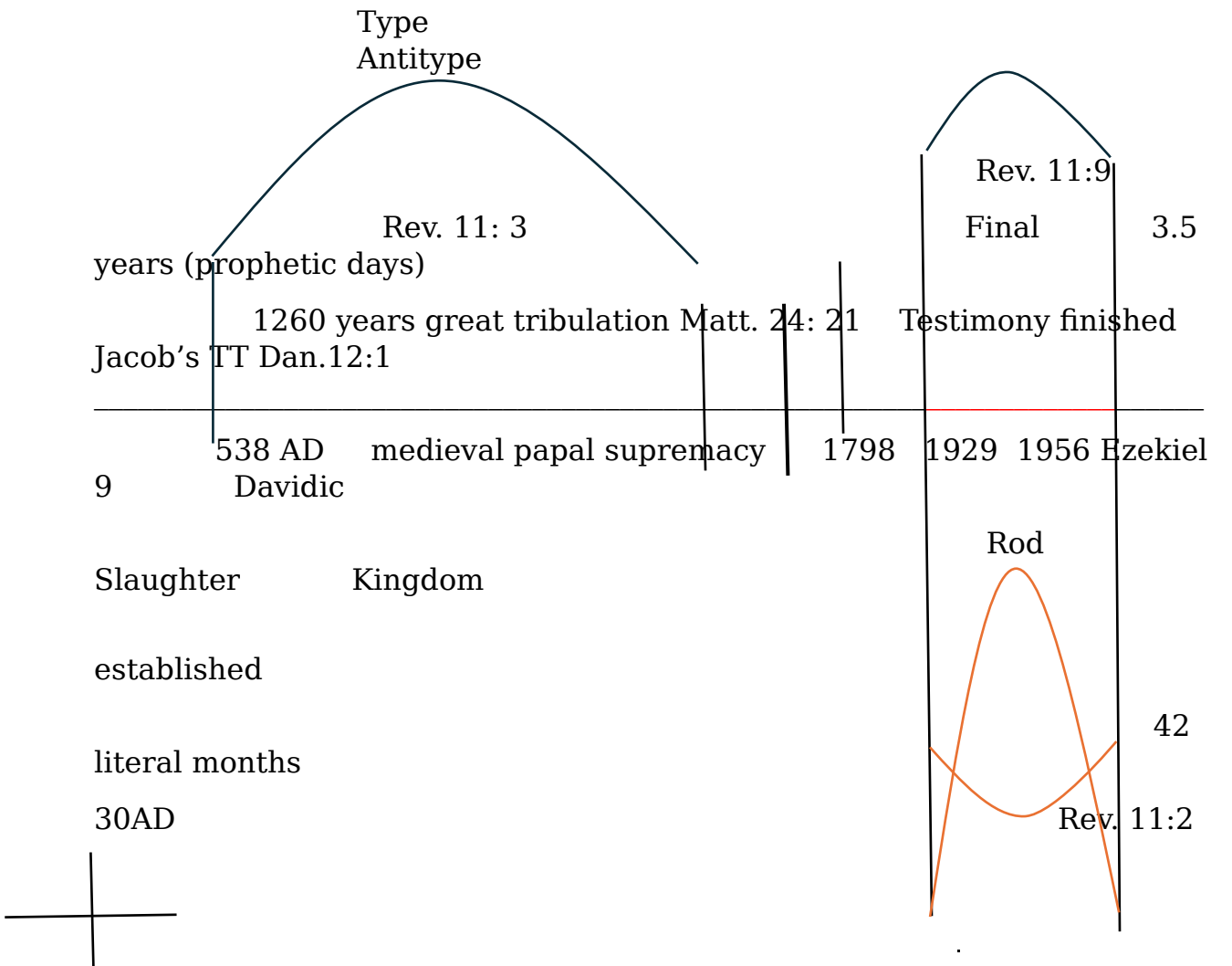
We do not claim to set dates nor prophetic periods, yet we believe if god will reveal to the 144, 000 the day and the hour of the second coming when the time comes, and if he will reveal to them the identity of the 666 when prophecy if fulfilled, and if they know that the time of trouble begins at Ezekiel 9, why wouldn't God allow them to know that they should be patient for 3.5 literal years when the light shall shine at the end of the tunnel?

We consider this treaty on the subject as our closest educated estimate of the controverted period. Time will tell. We think it may be useful to understand the length of our suffering when we enter the dark tunnel of Jacob's time of trouble if given such a privilege.

We cannot set times and date as to when the 42 months period begins. Florence Houteff has abused her above claim to support her false theories of the intervening period of trouble before the slaughter. She set its beginning at 1956 and its end in 1959, both of which are false dates leading to a period of disappointment in Davidia.

The concerned period cannot be before the slaughter as new codes believers have always taught. It is a rather a period that both begins and ends on the other side of the slaughter and this side of the kingdom.

Chart 1


Type
Antitype
Rev. 11:9
Rev. 11: 3
Final
3.5 years (prophetic days)
1260 years great tribulation Matt. 24: 21
Testimony finished
Jacob's TT Dan.12:1
538 AD
medieval papal supremacy
1798
1929
1956 Ezekiel 9
Davidic
Slaughter
Kingdom
established
Rod
42
literal months
30AD
Rev. 11:2
5 prophetic months Rev. 9.5; Tr 5: 74.2;
Harvest chart Tr 3: 61
Transition
Crucifixion
Locusts out of smoke tormenting five months period
Tormenting
Killing

cessation Period

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